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CENTENNIAL

AND

Historical Exercises

AT

JAMESBURG, N. J.

1876.

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HISTORY OF THE PRESBYTERIAN CHURCH.

By the Pastor, Rev. B. S. Everitt.

ON Sabbath, June 25th, 1876, at 10 A. M., a goodly number gathered in the lecture-room for a praise-meeting. The pastor led, and song, remarks, and prayer expressed gratitude to God for his goodness to the church during the twenty-two years of its history. Benjamin Arbor, Jahu Pierson, D. Van Artsdalen, Peter Dock, and J. C. Magee taking part. The prayer-meetings during the week were on the word "Remember," and at one of them Rev. Peter Stryker, D. D., of Saratoga, N. Y., gave pleasing thoughts and reminiscences. In the church, on the arch spanning the recess back of the pulpit, was the motto, "What hath God wrought?" beneath this were the dates, 1854 and 1876, while on tables at each side were pyramids of flowers arranged with great taste and skill by Mrs. B. S. Everitt. The prayers and hymns were all full of expressions of gratitude, and the pastor gave the history of the church in a

sermon from the text, I. Thess. i. 3:—"Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ in the sight of God our Father."

The establishing, maintaining, and advancing a church of Christ is truly a work of faith and labor of love, calling for much patience as discouragements meet us, and yet giving occasion for a good hope in our Lord Jesus Christ. This general truth has been abundantly verified in the history of this particular church, and to-day we are simply to remember your work of faith and labor of love, together with that of your co-laborers, many of whom have rested from their labors while their works do follow them. We are not old, even compared with many churches in this new country of ours; for while we as a nation celebrate our hundredth anniversary, we are as an infant compared with European and Asiatic nationalities. Though not old, we have yet a history well worth recounting and preserving. Another pen will prepare and soon give to you the matters of general history relating to this locality, and my duty lies only in the line of religious interests. Those interests began a century or more ago, when David and John Brainerd preached to the Nesamis tribe of Indians in this and neighboring localities. That early religious interest seems never to have been lost.

At the beginning, or very early in this century, religious services were held in the school-house, then standing near the present residence of Cornelius Mount. Though this section was from the

first settled by those whose predilections were Presbyterian, yet the earliest services were generally held by ministers of the Methodist Church, and Rev. Mr. Fountain, living near what is now Texas, preached occasionally, and during one year came every two weeks. The people expressed great satisfaction with his services, gathering from distances of three or four miles and giving him flour, meal, and other products as his pay. When, however, the next year an effort was made to raise money for him and the people were called on to give that article there was a great falling off in attendance. Their possessions were chiefly the land and its products, and that was cheap enough, for the section hereabouts was bought, in 1806, for five dollars an acre, and that was thought an extravagant price, as the popular estimate of its worth was eighteen pence an acre. It was an old wooded district that had been burnt over three times in eighteen years and its owners were better able to give something else than money for preaching the gospel. Indeed, ever since then, in some places, it has not been universally popular to give a superfluity of that article for a like service.

At John Hoffman's, towards Englishtown, the Methodists held regular Sunday evening services, and the scattered inhabitants were glad to walk even from here to attend. Although thus early these indefatigable and commendable Methodist brethren were in the field, they yet failed to hold or fully occupy it, and Rev. Mr. Rice, of Spotswood, and after him Rev. William R. S. Betts, of

the same church; Rev. Mr. Woodhull, of Tennent Church, and his son, Rev. Spafford Woodhull, of Cranbury, occasionally preached; then, later, Revs. Manning, of Spotswood; Luther Van Doren, of Tennent; and Symmes Henry, of Cranbury, gave occasional services. Rev. Mr. Blythe also came, accompanied by Mr. Vincent W. Mount, who led the singing. Thus the people insisted on and were provided with religious privileges almost from the first settlement of the place. They were not satisfied, however, with such occasional services as were thus brought to them, but went to neighboring parishes. Some, especially the Van Wickle family and that of William Davison, Jr., went to Cranbury First Church, and a little later, Alexander Redmond's and S. R. Foreman's families in the same direction; more, however, went to Spotswood. A flat car, provided with Sunday seats for the purpose, was drawn by a mule, and often, we are informed, thirty or forty persons would thus go to the services of the Rev. Mr. Betts at Spotswood. When, however, the Second Presbyterian Church of Cranbury was organized, a number of families, and among them James Buckelew's and C. G. Snedeker's, became identified with that organization and continued for years to attend worship there. In 1847 the old school-house by Mount's was sold and two built—the Monroe School-house as it now is and one nearly on the site of the present parsonage. This latter was built for school purposes; but to meet the wants of religious worship a room was partitioned off and provided with pulpit and seats,

and connected by folding-doors with the school-room. Here Revs. Henry and Blythe, of Cranbury, held occasional services, with now and then others, till in the spring of 1850 Rev. George C. Bush (now of Newtown, Pennsylvania), who was preaching at South Amboy and South River, came regularly to preach here every other Sabbath evening, and found (as he says) good congregations and attentive hearers. After about nine months' service he yielded the work to Rev. John A. Annin (now of Las Vegas, New Mexico), then just leaving the seminary at Princeton. During Mr. Bush's labors, he hoped about twelve were converted, and with these he expected about twelve from other churches were ready to enter a church organization which had been talked of for a time and then took more promising form. Mr. Bush writes:—"I shall never forget the kindness with which the people of Jamesburg treated me. They sent a team to Washington for me and gave me a good home among them, and worked and prayed with me, giving opportunity for conversation and prayer with their families. They were quick to discern the time to build and organize."

Although the prospects when Mr. Annin took charge were hopeful, his services continued but three months, to July, 1851; after which there seems to have been no regular supply, and, indeed, services were held with much irregularity. The matter was not allowed to rest, and the next tangible thing was in the beginning of the year 1853, when a subscription was circulated for securing

funds for a church building, which succeeded so well that on March 3d, 1853, a meeting of the subscribers was held and trustees elected, thus completing the legal organization. Those first trustees were William Johnson, Alexander Redmond, Aaron Gulick, Edmund Rue, Joseph C. Magee, I. S. Buckelew, and S. R. Foreman,—all but the first still living and retaining an interest in, if not connection with, the church. About the same time, or probably a year before, a Ladies' Sewing Society was formed, which has ever lived and worked with a fidelity and profit that has no parallel in the aids and organizations within the church. Debts have by it been paid; each enlargement and even the first building of the church was only decided on by reason of its liberal pledges. At the first enlargement they subscribed $500, and at the last virtually assuming $2000, and it is needless to say they always more than redeemed their pledges. When thieves desolated the sanctuary their zeal and gifts replaced the loss. When dust and years soiled and marred the temple, their generosity painted with exquisite taste these walls, and every enlargement was made more beautiful and valuable by their abundant furnishing. In all this—all the preliminary labors, Sunday-school, Sewing Society, plans for building and organizing—one godly, invaluable woman was and is still to a very great extent the moving spirit (Mrs. M. C. Buckelew). Her name need not be mentioned. While all her efforts were nobly, heartily, generously seconded by her honored and lamented husband and their

worthy children, and though impartial history will always give due credit to the noble, self-denying efforts of all the men and women who gave and labored and prayed so faithfully for this church, yet it can find but one on which of right it may place the queenly laurel.

At the same time, in the beginning of 1853, a petition was signed by seventeen members of other churches and twenty-nine persons not members asking the Presbytery of New Brunswick to organize a church here. In response to this a committee, consisting of Revs. S. C. Henry, J. W. Blythe, L. H. Van Doren, and S. D. Alexander, met here on June 6th, 1854, and organized the church with eleven members—John C. Vandeveer and Hannah his wife; Samuel Marryott and Ann Maria his wife; James Mount and Mahala his wife; Margaret C. Buckelew, C. J. Applegate, Sarah Davison, J. B. Johnson, and David C. Bastido. John C. Vandeveer and John B. Johnson were elected elders. The building committee, consisting of J. D. Buckelew, J. C. Magee, and S. M. Van Wickle, had, under instructions from the congregation and trustees, proceeded to erect a church building, the corner-stone being laid on September 7th, 1853, the Rev. George C. Bush, of Stewartsville, and Rev. S. D. Alexander, of Freehold, conducting the exercises. The building was dedicated three weeks after the organization, on June 26th, 1854 (twenty-two years ago to-morrow), the Rev. S. D. Alexander preaching the sermon. The church, now organized legally, materially, and

spiritually, began at once its work. Although before, services had been only occasional, now regular Sabbath services were held and the church began at once to raise money for paying supplies, the list showing thirty-nine contributors and the amount $194 for the first quarter ending December 31st, 1854. The supplies were largely from the students of the theological seminary at Princeton, although the names of Drs. J. C. Moffatt, L. Atwater, J. M. McDonald, Charles Hodge, and Rev. J. W. Blythe show some of the leading ministers of the day here preached the Word. These supplies were paid, and at the end of the year, on June 30th, 1855, the treasurer made the gratifying report that $503.32 had been raised for the year, being an excess of $148.59 over what had been paid for supplies. This was appropriated to paying the debt on the church, and $400 still being due it was apportioned to the trustees to raise, and, as no after account appears of it, it seems to have been successful. The excellent building was thus built and paid for almost wholly by the generosity and denial of the people themselves, no aid having been asked or secured from any board or agency of the church. The people, now convinced of their ability to support a pastor and that without any missionary aid (a thing they have never received), called Rev. J. Halstead Carroll, on February 2d, 1855, at $550 salary, and his ordination and installation took place on May 30th, when Rev. Charles Hodge, D. D., presided, Rev. John Hall, D. D., preached, Rev. W. H. Green, D. D., charged the pastor, and Rev. J. M.

McDonald, D. D., charged the people. The new church then began its full work with sixteen members and the following official organization:—Rev. J. H. Carroll, pastor; J. C. Vandeveer, Aaron Gulick, and J. Bergen Thompson, elders; J. B. Thomson, president of trustees; Joseph C. Magee, secretary; J. D. Buckelew, treasurer; Thomas S. Mershon, James Mount, I. S. Buckelew, Alexander Redmond, and S. R. Foreman, trustees; William H. Courter had charge of collecting salary and renting pews; Charles A. Craig was chorister, Samuel Marryott sexton, and J. D. Buckelew Sunday-school superintendent.

Arrangements were at once made for the erection of sheds, and steps taken, in the beginning of 1856, looking to the securing of a parsonage, which, however, did not fully come into the continued possession of the congregation till some years later, 1864. Mr. Carroll continued as pastor till February 2d, 1858, and during the time the church was visited by a precious revival of religion and continued increase of membership, and when he left the church had one hundred and twenty members, seventy having been added in the year ending April 1st, 1857. James Mount, T. Sorter Mershon, and William H. Courter were added to the eldership. Not long were they left without a pastor, for on August 10th, 1858, Rev. William M. Wells, of the theological seminary, Princeton, was elected, on $550 salary and a house. He accepted the call, and was ordained and installed November 4th, 1858, Rev. P. O. Studdiford, D. D., preaching the

sermon, Rev. T. D. Hoover charging the pastor, and Rev. R. Taylor the people. Though transient distractions had depleted the congregation, and the new pastor was yet inexperienced, God gave him great wisdom and prudence, and smiled on his labors, so that, notwithstanding the unusually large number of twenty left the church by dismission and four died during the first two years of his work, the third winter brought a most gracious revival, resulting in adding thirty to the church, leaving the membership in the spring of 1861 at one hundred and thirty-five, and the congregation in precious harmony. The very breath of the past brought only the glad and the prosperous to view, and all else was gone. Henceforth the progress of the church was onward,—never a year but additions were made to its membership,—and when Mr. Wells ended his pastorate, July 1st, 1869, after almost eleven years of service, the church had one hundred and sixty members, had sent off sixty-five to other churches, and twenty-six had gone to their last reward. A scheme of systematic benevolence had been introduced and worked successfully, yielding increasing amounts to the several objects of the church's benevolence, till the last year (ending April, 1869) the amount reached the commendable sum of $429. It was during his pastorate, in 1864, that the present excellent parsonage was purchased, and like every other transaction for enlarging the possessions of the church, it was done without any embarrassing debt, the money raised that year for congregational purposes being $2191. The growth

of the congregation calling for an increase of room, the church was enlarged in 1867 by an extension of twenty-eight feet, which gave thirty-six new pews. The expense was about $2500, for which two subscriptions stand conspicuously liberal—Ladies' Sewing Society $500, and James Buckelew $500. When the building committee reported the completion of the work, and $300 yet due, prompt action was taken to remove the entire indebtedness, thus giving another occasion for commending the meeting of necessary expenses without protracted and burdensome debts. It shows, too, the very material increase of the congregation, that on the completion of the enlargement and the reletting of the pews all but fourteen were let, making seventy-six rented and four reserved as free,—there being ninety-four in the entire church.

While through this very faithful pastorate there were few great religious awakenings, there was still a very healthy and constant growth, and on the retirement of Mr. Wells, his successor (Rev. B. S. Everitt, of Montclair, N. J.) was permitted to find harmony, spirituality, and activity, which made his reception pleasant, and, by God's grace, his pastorate successful. No discords were to be healed, no smoking volcanoes had to be shunned, no irritating influences had to be allayed, and so he came at your call, on November 2d, 1869, and was installed January 4th, 1870. Rev. J. L. Kehoo preached, Rev. A. P. Cobb charged the pastor, and Rev. F. Chandler the people. Since then the history of the church is familiar to you all, and were it not that

something should be set forth for coming generations, we could (and certainly gladly would) omit it all. But God's mercy has been so marked, and to the praise of his grace we record a few facts. The session of the church had changed during Mr. Wells' pastorate, by the addition of James P. De Hart, Cornelius G. Snedeker, and Cornelius W. Johnson; while John C. Vandeveer, J. Bergen Thompson, and T. Sorter Mershon had been dismissed to other churches. These beloved brethren, constituting then the session (two of whom, Mr. James Mount and Mr. Cornelius G. Snedeker, have gone higher), gave us most hearty welcome and co-operation, as did also the men and the women of the congregation. The refitted parsonage was made joyous by their numerous gathering to welcome us among them, and has many a time repeated the delightful experience. Whatever donation-parties may have been to other pastors, your good-will and general attendance and generous gifts have made them always exceedingly delightful as well as profitable to me and mine. If I came in God's name, he came with his own revival power at the very outset, and the winter of 1869 and 1870 will be long remembered. Probably one hundred and fifty professed conversion, and one hundred and thirty-seven united at one time with the church, on March 6th, 1870 (one hundred and twenty by profession of their faith). It was a great work, and to God be the praise. Other years showed marked increase, and the winter of 1873 and 1874 brought another gracious visitation, and added

fifty-two to the church; and the last year has brought a special blessing in the adding of ninety-eight to our numbers; so that, from one hundred and sixty, when our present pastorate began, we now number four hundred and twenty-one,—three hundred and seventy-four having been added, two hundred and eighty-nine of them by profession of their faith. During this pastorate the parsonage has been enlarged and repaired. The main audience room of the church has been enlarged by the addition of twenty-two pews, the lecture and Sunday-school rooms built at an expense of about $5000, while $1000 and more have been expended in frescoing and furnishing the church. Incidental expenses, though increased by the larger congregations, have been met by the same; and the financial exhibit shows an annual expenditure of over $2000 every year of this time (the salary now being $1200), and in 1871 it reached the sum of $7400. A scheme of systematic benevolence has secured somewhat increased contributions, the largest amount being in the year ending April 1st, 1875, when the gifts were $1389. The church, in its twenty-two years of existence, has received 626 members—429 by profession and 197 by certificate. It has dismissed 108 to other churches, put 39 on a retired list (their whereabouts and churches unknown), suspended 5, while 54 have died. The church has given $7306 for benevolence, and paid $41,636 for its own expenses. Its present official organization is—

Pastor—Benjamin S. Everitt.

Elders—William H. Courter, James P. De Hart, Cornelius W. Johnson, Jahu Pierson, Joseph C. Magee, J. B. Tallman, Marcellus Oakey, Alfred W. Dey, William H. Mount.

Trustees—Jacob B. Tallman, president and secretary; T. W. Hill, treasurer, and H. W. Crosby, Alfred Davison, Brittain Mount, Alfred W. Dey, and Gilbert H. Perrine.

Miss Hattie P. Pollock is organist; Mr. Farrell McNamee is sexton.

J. D. Buckelew, J. B. Tallman, Garret G. Davison, Henry H. Miller, and James H. Eastman are Sunday-school superintendents.

Mrs. James Buckelew is president of Ladies' Society, and Mrs. B. S. Everitt secretary and treasurer.

The Rev. B. S. Everitt is treasurer of the Benevolent Fund, and the collectors are Libbie V. P. Pierson, Nettie De Hart, Anna Pierson, Amanda Coles, Rosa Vanderhoff, Phebe H. Mount, Anna Parks, Anna B. Magee, Blennie Smock, Maggie A. Mount, Hattie Schenck, Gertie Applegate, Gertie Pierson, Ellen Thomas, Julia Wanzer, Anna Dey, Laura Mount, Mary Dey, and Mary Foreman.

Marcellus Oakey has charge of tract work, and the distributors are Mrs. William E. Dey, Mrs. C. W. Johnson, Miss Hannah Schenck, Mrs. Anna McChesney, Miss Eliza Foreman, Miss Anna Dey, Miss Louisa Marsh, Miss Maggie Parks, Miss Jane Redmond, Miss Gertrude Snedeker, and Miss Rosa Shultz.

The twenty-two years have brought great blessings, and among them we would remember how

God has spared our members. Fifty-four have died, and it is a very small percentage of deaths, and of the original eleven, six still live,—only four of them with us, viz., Samuel Marryott, Mahala Mount, Margaret C. Buckelew, and Sarah Davison; while of the forty-six petitioning for the organization of the church thirty still live. Though God has graciously spared many, the dead are worthy of remembrance. There were those mothers of the church that first fell—Mrs. Alexander Redmond, Hannah O'Donnell, and Ida Van Wickle, who soon finished their work for us here, and their activities and love for this church are to be held in grateful remembrance. Of the male members, Mr. Disbrow M. W. Dey was the first to enter on his reward. Not till December, 1862—eight years after the organization—was the original eleven broken by death. The first to fall was Mrs. Ann Maria Marryott.

The board of trustees were stricken in June, 1861, when Abraham S. Davison passed quietly and in hope to his reward; and Alfred Carman, another member, fell at Locust Grove, Virginia, November 27th, 1863, battling for the preservation of his country; while Andrew McDowell, John G. Shultz, Cornelius V. Pierson, and James Redmond, all were trustees, and have rested from their earthly labors.

The session on June 13th, 1874, followed to the grave their respected co-laborer, James Mount, who had served as an elder eighteen years and was one of the original members; and on March 1st, 1876,

they rendered the last sad service for Cornelius G. Snedeker, who for eight years had filled his place as an elder. These two men were worthy of the office they filled, and a grateful church may well cherish their memory.

Others have fallen, who, though holding no official relation to the church, have yet been earnest, loving members, and we trust are with the redeemed to-day in glory. Some went home after long service, and others after a few months with us,—each alike joining the higher and purer communion of saints above; and whether youth fell in the midst of its hope, or full age in its prime, or advancing years in their decline, the beauty and sufficiency of our blessed religion was found altogether precious in each case.

There linger now, just this side the gate, some tottering ones, having a desire to depart and be with Christ, yet willing to wait, viz.:—John H. Mount, aged ninety-seven; Sarah Davison, eighty-eight; Aaron Gulick, eighty-six, and Camilla Barcalo, aged seventy-four. They are still among us, but too feeble to be here to-day, though giving their full measure of praise to God for all his goodness.

Others of almost equal age have just left us, and still a few—the veterans in the service—first and last to stand by our church—are here. Oldest and earliest of these, Mr. Alexander Redmond deserves special mention; while a few names yet unmentioned, and scarcely to be called old, should here have a record. Joseph C. Magee, one of the first trustees, on the building committee at the erection

of the new church and at each of the enlargements, at one time secretary and another treasurer of the board, always in its Sunday-school work, and for the last five years an elder, his name and fidelity is associated with all the progress of the church. Side by side with him is William H. Courter, now the senior elder, having been twenty years in the office, and for several years the very efficient clerk of session; at one time treasurer of the church; for a long time having charge of the renting the pews and the collectors for the salary, and assistant superintendent of the Sabbath-school ever since his membership in the church, and a leader in appointing and maintaining its prayer-meetings. Nor less prominent and faithful in the membership has been John D. Buckelew, who has been superintendent of the Sabbath-school some twenty-two years, his service there even antedating his membership. He, too, as trustee, as at one time treasurer and at another secretary of the board, as on two of the building committees, and as an earnest worker and co-laborer, did very helpful service. With the above three stands Cornelius W. Johnson, a trustee eleven years and then elder eight. He with them has stood side by side and worked hand in hand and with each other and the rest—all of whom may God bless. These four all joined the church at one time, in the year 1856, and God alone can estimate the worth of their twenty years of service. Too many names arise as deserving mention. One—Mrs. Isaac S. Buckelew—who, though not a member, yet for

many years maintained the music with great labor, perseverance, and satisfaction to all. Another, Mr. Isaac S. Buckelew, who specially counseled and aided the financial and material interests. And the godly women, Mahala Mount, Susan H. Mount, Helen H. Pierson, Letitia Johnson, Jane and Ellen Redmond, Ursula Davison, Catharine Ann Courter, Ann Mary Applegate, Phebe Rodgers, Nancy Mount, Rachel Davison, Mary A. Golden, Lydia Ellingham, Margaret Ann Ried, Phebe W. Griggs, Charlotte Liming, Elmira Bowne. These have given us twenty or more years of prayers and toils and are yet among us with the same old love, able and willing to deny and give and do for our beloved church. Two living male members still with us count back a like period (twenty years or more) of profession and service and have not before been mentioned, John W. Griggs and William Ellingham, while James C. Davison, John Vanaken, and Benjamin Arbor were with us then and are with us now, though for some of the intervening time were away. We cannot mention the younger members or tell you how well they are doing for the Master and His church. We know them to love them. God owns their works and gives them His love and the offer of His saving favor. May no jealousy incite any mind, but a burning, constant zeal for Christ inspire all to that holy rivalry which aims only and always to do the most possible for Jesus and His blessed church.

Two things have contributed greatly to the power of the church—its prayer-meetings and its revivals.

We can trace twenty years of prayer-meetings, though not uninterruptedly. John D. Buckelew, William H. Courter, Joseph C. Magee, and Samuel Marryott met at James Buckelew's, with some now gone to rest and neighbors and friends still living, and held the first prayer-meeting. This continued at O'Donnell's, Van Wickle's, Buckelew's, Davison's, and others, and gave precious seasons of religious communings and spiritual power which held the church steadfast to the truth and incited it on to greater progress. The praying ones and the praying times have a most precious history—a pleasure and a potency which no written history can give, but invaluable for souls, for the Church, and for God's glory. Prayer-meetings have gone on till now several are maintained, and many of the best of saints have grown better by the privileges of these meetings.

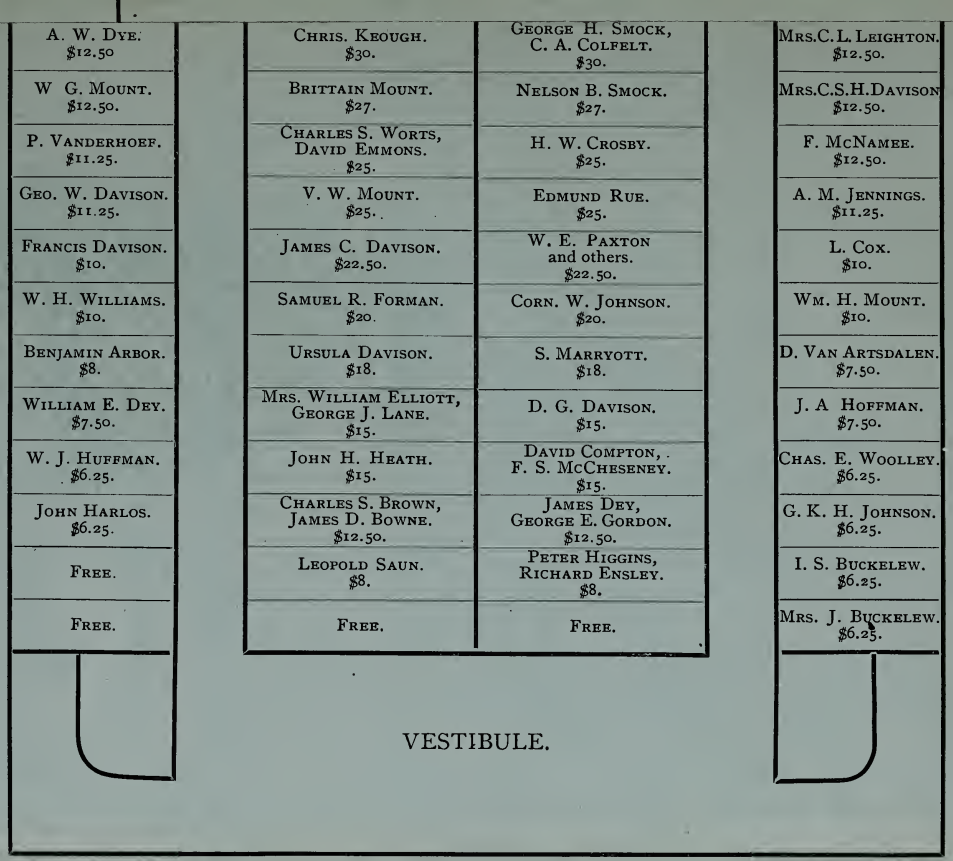
Revivals of Religion.—So many times God specially near! Seven years out of the twenty-two have there been additions of thirty or more. In 1856 there were 33; in 1857, 70; in 1861, 30; in 1870, 139; in 1874, 52; in 1875, 30; in 1876, 98. Figures tell us but little of the power and preciousness of these revivals. When we recall their influence on the church members—the joy and life they gave them—when we consider the delight to parents and husbands and wives and children as their dear ones came to Jesus—when we think of the new and higher life God gave by these—when we feel yet the glow of great upliftings—when all these that we can see and know are before us,

and we still realize there is vastly much beyond—we rejoice and praise God for revivals, and at every lessening of our zeal and weakening of our faith we say,

"Saviour, visit thy plantation,"

Or,

"Oh, Lord! thy work revive
In Zion's gloomy hour."



GROUND PLAN OF THE CHURCH.

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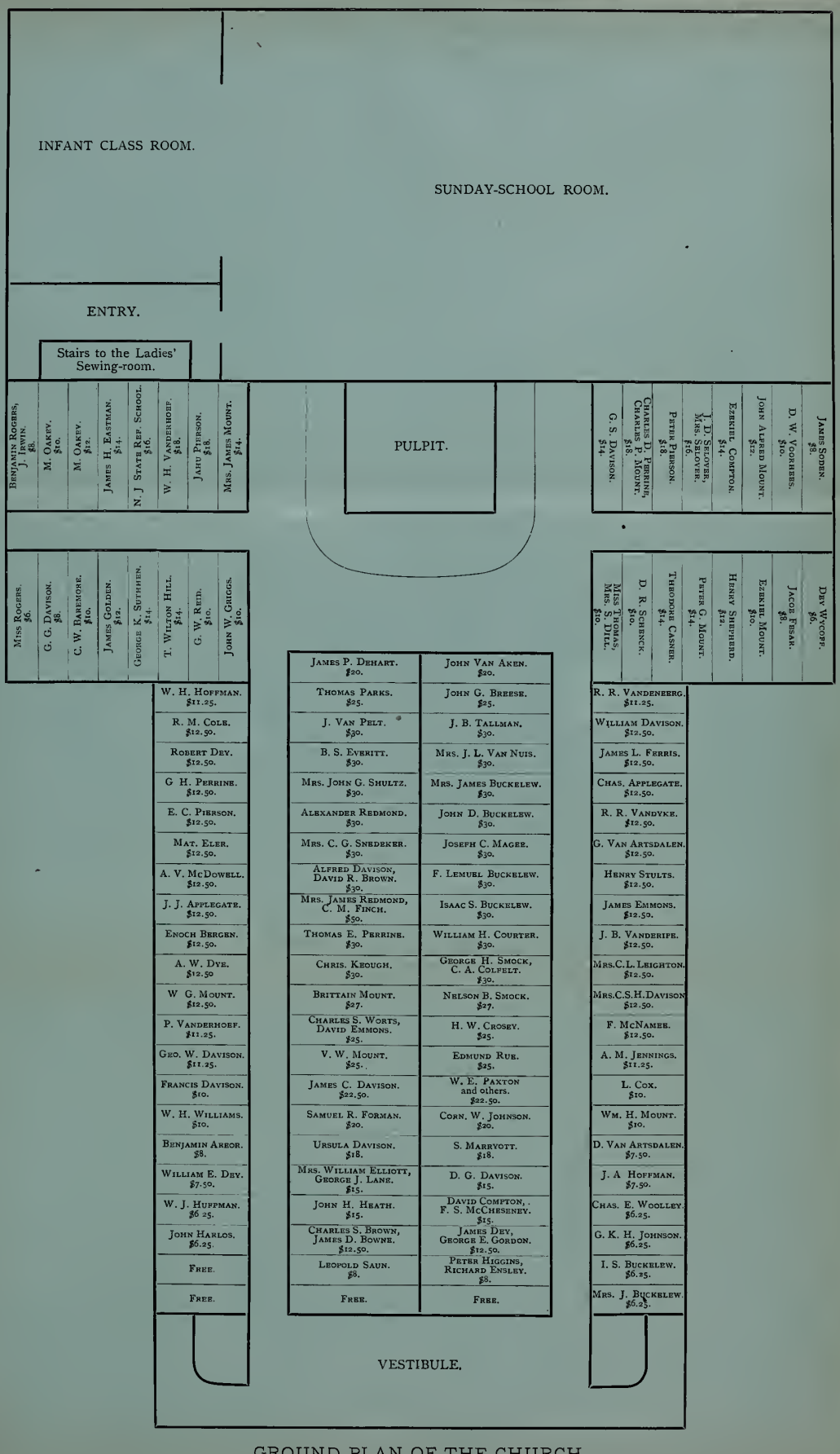


GROUND PLAN OF THE CHURCH.

HISTORY OF SUNDAY-SCHOOL.

ON the afternoon of Sabbath, June 25th, 1876, the Sabbath-school assembled in its room. J. D. Buckelew, superintendent, and W. H. Courter, assistant, gave facts and reminiscences of the earlier days of the school, and the pastor contrasted these with its present prosperous condition. The singing and exercises by the children were commendable, and the presentation of bouquets to the superintendent and assistant superintendent were highly appreciated and happily responded to. Many of the parents and friends were present. The following items of history are appended:—

A Sabbath-school had been held in the school-house on the road to Englishtown, half a mile from the mill; probably organized by Rev. Mr. Rice, of Spotswood. William West was superintendent, and Vincent H. Breese, his son-in-law, assisted him. The exact dates cannot be given. In 1847 a school-house was built near the site of the present parsonage, and a Sunday-school was there conducted under the joint management of Alexander Redmond and Mrs. James Buckelew. The seats were simple slabs, the exercises mainly

Bible reading, and the first library books were a gift from the Presbyterian church of Freehold. John D. Buckelew became superintendent, and William H. Courter assistant superintendent, about 1854, and both have continued with the school in these positions till the present time—about twenty-two years. The school has ever kept up with the increased advantages afforded for Sunday-school work. From simple Bible reading it passed to the use of question books and catechisms, and then on the appearance of the National Series of Uniform Lessons they were introduced. It has been liberally supplied with periodicals, and for many years has contributed to objects of benevolence. From it sixty-eight have come into the church of Christ, and twenty-three have died.

It now has on the roll one hundred and thirty scholars, with the following officers and teachers:—B. S. Everitt, pastor; John D. Buckelew, superintendent; William H. Courter, assistant superintendent; John D. Courter, secretary; T. W. Hill, treasurer; J. F. Forman Smock, librarian and assistant treasurer; and Joseph C. Magee, M. Oakey, N. B. Smock, D. R. Brown, and Mrs. B. S. Everitt, Mrs. E. B. Brooks, and Mrs. Joseph C. Magee, with Misses Mary E. Parks, Eudora Worts, Blendina Smock, Mary E. Shepherd, Gertrude Pierson, Margaret A. Mount, teachers, with Mrs. George H. Smock in charge of the infant class. It raised last year for current expenses $100.49, and for benevolence $108.91, of which sixty dollars were paid to support two girls in Normal School at Mynpurie, India, and twenty-five to Lincoln University.

LESSONS FROM THE HISTORY.

IN the evening (June 25th, 1876) the pastor preached from Psalm lxxvii. 10:—"I will remember the years of the right hand of the Most High," drawing the following lessons from the history of the church:—

I. To take encouragement in our hours of darkness from God's faithfulness.

II. The indestructible nature of a church of Christ.

III. The power of a church and of religion on a community (*a*) temporally, (*b*) educationally, (*c*) morally, (*d*) religiously.

IV. The power of woman's influence in helping on a church.

V. Christian fidelity pays (*a*) in Christian growth, (*b*) in successful work.

VI. Increased confidence in revivals of religion, in (*a*) the character of the members brought into the church, (*b*) in healing of disorders, financial wants, &c., (*c*) in the curing of coldness and inactivity.

VII. The oneness of the church above and below.

The day thus occupied closed with deep convictions of God's goodness to the church, and new resolves of faithfulness to Him.

CENTENNIAL SERMON.

ON Sabbath, July 2d, 1876, another praise-meeting was held at 10 A. M., in which gratitude was given to God for his great goodness to our country during its hundred years of existence. The pastor presided, and Jahu Pierson, James P. De Hart, W. Edgar Paxton, J. C. Magee, and the pastor took part. In the church, back of the pulpit, was the motto, "In God we trust," and over either door to lecture-room the dates, 1776 and 1876. National flags beautifully decorated the pulpit, the organ, the chandelier, and lamp-brackets. The services were opened with Keller's American Hymn by the organist, Miss Hattie Pollock. The audience was large, including several strangers, and though the sermon was an hour long and the heat intense, yet it was listened to with undiminished attention till the close. The services closed with Whittier's Centennial Hymn, and the Doxology,

"Praise God from whom all blessings flow."

The sermon was by the pastor, Rev. B. S. Everitt, from Psalm xliv. 7:—"But thou hast saved us

from our enemies, and hast put them to shame that hated us."

The history of this land for one hundred years cannot, even in epitome, be given in the space allotted to this discourse. From the many phases of that history, we therefore select the one expressed by our text—

Deliverance from our Enemies.

We classify those enemies as—

1. Those who at beginning of century threatened oppression and led to revolution.

2. Those who at beginning of this century threatened invasion and led to war of 1812.

3. Those who at middle of this century threatened disunion and led to war of rebellion.

4. Those who now threaten corruption, luxury, and neglect, and should lead to a war for purity, economy, and fidelity. This last is not a war of swords and guns,—not of martial pomp and tocsin loud,—but of right against wrong, of fidelity against neglect, and of purity against corruption.

The first three having passed we can study them in the light of history, and the last we will chronicle in the light of passing events. While the century began with a revolution, it ends with a no less important struggle.

In 1764 (more than a century ago) England was living too high; her successes had made her proud,

and she vauntingly boasted of her subject-colonies, the "very chimney-sweeps in her streets laying claim to *their* American subjects." Such fulsome display of luxury and arrogance was expensive, as the year closed with a deficiency of $3,000,000. Why should this be, said her statesmen? Our American colonies can and of right should pay this. Thereupon Parliament passed a series of resolutions, without even a voice or vote against them, asserting the right and expediency of requiring America to contribute to the general exigencies of the empire, and specifying a stamp duty as an eligible mode. The colonial assemblies claimed the sole right of imposing taxes on their fellow-citizens, and in strongest and most hostile manner opposed the resolutions, and sent commissioners to protest against them—Benjamin Franklin going to London as representative of Pennsylvania. When a few months later the Stamp Act was passed, two were found bold enough in Parliament to deny the right to tax America, and a few others thought it inexpedient.

When news of the passage of the act reached America the public feeling found its indignant expression in the voice of many patriots, notably Patrick Henry, who roused first Virginia, and then all the colonies, by his eloquent appeals, denying in most unqualified terms the right of taxation by the Parliament. Massachusetts circulated a petition calling a general congress in 1766. Nine colonies responded, and sent their views to Parliament. They did not object to taxation by themselves, or

to supporting the home government by the monopoly of commerce then established; but strenuously, boldly, they denied the right of taxation without representation. It was then America found a defender in the eloquent William Pitt, who, in his place in Parliament, said, "I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to become slaves would have been fit instruments to make slaves of the rest. In a good cause, on a sound bottom, the force of this country could crush America to atoms. But on this ground your success would be hazardous. America, if she fell, would fall like the strong man. She would embrace the pillars of the state and pull down the constitution along with her." The Stamp Act was repealed, and America had for the time conquered. Then came a clause to the Military Act, demanding not only that the colonies should shelter the troops of the home government, but should give them beer, salt, and vinegar. This was resisted, not because the amount was great, but because of the principle. Then came, in 1767, the bill imposing duty on tea, glass, paper, and painters' colors. This raised such opposition that all was repealed, except that on tea. But the enmity had begun. Troops were needed in America to back up and enforce the regulations of the governors sent over by the British Government. They were regarded with constant jealousy, and occasionally with direct opposition. When the East India Tea Company found a great surplus of its stores that it could not

sell in other markets, Parliament allowed it to be sent to America, free of duty at the British ports, but the duty must be paid in America. You know the result. The cargo that came to Boston was steeped in the waves. Cargoes at other ports were not allowed to be unladen, and only in one case, and then it was stored in a damp cellar till useless. Massachusetts soon got the other colonies to act with her, and called a general congress in 1775, which met in Philadelphia September 1st, twelve of the colonies being represented. (Georgia did not join them till the next year.) Ere this the people of Boston and surrounding towns had passed the Suffolk Resolutions, embodying many of the sentiments of the later Declaration of Independence. The Congress unanimously approved this saying to the British Government: "If neither the voice of justice, the dictates of the law, the principles of the Constitution, nor the suggestions of humanity, will restrain your hands from shedding human blood in such an impious cause, we must tell you, that we will never submit to be hewers of wood and drawers of water for any ministry or nation in the world." They sent an appeal to Canada to join them, and another personally to the king, and one to each of the colonies. New York was alone backward in her zeal. April 19th, 1775, the battle of Lexington was fought. This was enough. The appeal to arms was made, and the "struggle about to ensue was one of the most momentous recorded in the annals of the human race, not on account of the number of combatants

engaged, for neither party had at any one time above thirty or forty thousand men in the field, and often not half that number; but because of the principles involved in it, and the consequences which it produced." Oh, how unequal seemed the parties! Great Britain—the most formidable state in the world. She had just humbled her great rival France, and over all the oceans victory perched upon her standards. Controlling the commerce of the world, her flag waved at every port, and her great merchants held high place in every mart.

But America! An infant yet—scarcely born—with only between two and three millions of people. These were scattered from Florida in the south to the Bay of Fundy on the north, and from the Atlantic to the Alleghanies. These scattered colonies had hitherto very little intercourse; of different climate and pursuits; with no acknowledged leaders; with no common bond, except hatred of oppression; with no armies; with no wealth; they dared the contest, not because it looked to human ken plausible, but because it was right, and they had full confidence in the God of righteousness. With this confidence they took prompt measures of defense. The sounding guns of Lexington and Concord was the rallying cry, and from plow and shop and store and home came the men—expert hunters, bearing their tried muskets on their shoulders and God-trusting courage in their hearts. They had many of them descended from those who had left their country for religious liberty, and liberty was inwoven with all their training, their constitution,

and their religion. A usurper—a tyrant—could not oppress them and have them sit supinely under the tramping of his cruel feet. Plymouth Rock and the old Bible; the storm-tossed "Mayflower" and the Indian raids; their hard-earned homes, with no enervating luxury; with no sophistical atheism; with no glittering parade and pageantry,—all these went to make up the noble, daring, hopeful foes that British oppression had roused to the battle. Many of them God-fearing—most of them God-trusting—men, they went to the front, while women, children, and aged sires waited and worked and prayed at home. Whole households thus bound together by the tie of a common hatred of oppression and a common love of liberty. It was not at Boston and Massachusetts alone that the rallying bands gathered and the people initiated measures of defense. All the colonies came boldly into line. Our own State (New Jersey) seized twenty thousand pounds sterling to use in its own defense. The foe was equally prompt and began its work. Congress, on June 15th, 1775, chose George Washington commander-in-chief, and four days later Bunker Hill resounded with the roar of battle, and the brave General Warren fell. Boston then felt the first real pressure of war in a scarcity of provisions. The Americans dared much, attempting even the invasion of Canada, and General Montgomery attacked Quebec and was killed and his army repulsed.

Congress had in it noble men that proved equal to the times. On the 6th of July, 1775, they issued

their declaration, closing with the words, "We have made our choice. We have counted the cost of the contest, and found nothing so dreadful as voluntary slavery." Then they sent a second petition to the king, and an appeal to all British subjects. "Amid the noise of arms and the contests of policy the ceremonials of religion were not forgotten. The 20th of July was appointed as a general fast, and on that day the members of Congress, in a body, attended public worship both forenoon and afternoon. The day was observed in Philadelphia as the most solemn fast ever observed there, and was punctually kept by all the other colonies."

We have not time to trace the contest. Our aim was to show the cause of the war—oppression. It could not be endured. The very principle was contended for, when the contention cost far more than would submission, and it found its fullness in the Declaration of Independence, July 4th, 1776. This declaration was preceded by New Jersey, who, two days before, in her Colonial Assembly, meeting in Burlington, declared for independence, and it is her centennial to-day. This declaration entirely altered the aspect of the contest, and gave a clear and definite view to the point at issue. We see the colonists no longer warring against the oppression of a power which they still acknowledged, but striking for independence.

Peace came on the 19th of April, 1783, just eight years after the battle of Lexington, and all along there was a religious fervor in the leaders, a recognition of God by Congress, a deep trust and

prayerfulness by the leaders and the people. It was the righteousness of their cause that gave them God's favor, and by this they secured the victory. God was with them, as the battle-fields testify—Long Island, Ticonderoga, Princeton, Monmouth, Valley Forge, Brandywine, Saratoga, Savannah, Charleston, Cowpens, and Yorktown.

"The land is holy where they fought,
And holy where they fell;
For by their blood the land was bought,
The land they loved so well."

War of 1812.

What of that? Again Great Britain, by her prowess on the sea, presumed to search American vessels, and, when opposed, added to her naval depredations an invasion by land. Her forces surprised General Hull at Detroit, and took possession of the whole Michigan territory. This advantage was pressed, and the enemy advanced into Ohio and there had a few victories. The navy of the Union, though small, was enabled to harass many English vessels on the ocean, and in the early autumn of 1813, while General Harrison was strengthening his position and maintaining his defenses on the Ohio, Captain Oliver H. Perry got his small squadron ready for battle on Lake Erie. When one flag-ship was disabled and almost ready to go down, he passed over in a small skiff to another, and that under a most deadly volley from the enemy. In a

little while the first surrender of an entire squadron ever known in English naval history was made to the American Perry and his gallant crews. Perry, as he saw the flag of the "Detroit" (the English flag-ship) lower, wrote on the back of an old letter this dispatch to Harrison:—"We have met the enemy and they are ours." A little later, he sent a second dispatch to the Secretary of the Navy, ascribing his triumph to the goodness of Him who is the only giver of victory. This victory gave Harrison a chance to land his forces in Michigan for the recovery of Detroit and that territory. Battle succeeded battle—Chippewa, Lundy's Lane, and Plattsburg. At the latter, when McDonough had cleared his decks for action, and all was ready, he assembled his officers on the deck of his flag-ship and read the service of the Episcopal church, praying fervently, "Stir up Thy strength, oh! Lord, and come and help us, for Thou givest not always the battle to the strong, but can save by many or by few. Make it appear that Thou art our Saviour and mighty Deliverer, through Jesus Christ, our Lord." Among all the brave acts of that battle, there was not one showed more true courage or devotion than that—holding back the battle to pray to God. The prayer of the young hero was answered. After a deadly conflict of two hours and twenty minutes, shouts of joy and victory rang up from all the heights, announcing the surrender of the British fleet.

The ravages of the enemy were widespread, reaching even to Washington, where General Ross

entered, in 1814, and burned the Capitol and President's house, and very nearly succeeded in capturing the President and his cabinet. Then the foe moved to Baltimore, and very nearly captured it, bombarding Fort McHenry. During the night of that bombardment, April 13th, 1814, an American gentleman (Francis Scott Key), having gone down from Baltimore, by flag of truce, to procure the release of a friend held a prisoner, at dawn strained his eyes to see if the flag still floated, and expressed the feelings of his heart, and that of thousands of others, by that most beautiful and admired of our national songs, "The Star-Spangled Banner." The first verses are specially appropriate, as we remember the scene. At night the flag floated; all through the darkness the battle waged, and as dawn broke, the first concern was,

"Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming;
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched were so gallantly streaming;
And the rocket's red glare, and bombs bursting in air,
Gave proof through the night that our flag was still there—
Oh, say, does the star-spangled banner still wave,
O'er the land of the free and the home of the brave?

"On that shore dimly seen, through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream—
'Tis the star-spangled banner! Oh, long may it wave,
O'er the land of the free and the home of the brave."

War of the Rebellion.

The history is too new to need recital. We had fought to gain independence, and by God's help we had won. We had fought to repel invasion, and by God's favor we succeeded. We had, however, all along cherished a viper in our bosom; hugged, with tenderness, the darling sin of human servitude. A nation that had fought as no other ever fought for their own liberties were willing to make other people slaves, and that by millions. They who would own no other masters willingly took and held the master's place, and with tyranny of lash and degradation of slavery inflicted on others what they themselves had fought to escape. No wonder it could not be endured. Advancing intelligence, growing Christianity, outspreading liberty, forbade it. Deeply inwoven in the profits and customs and even the consciences of a large section, it could not be given up but with blood. Yea, it was not willing to be confined where it was. More territory for slavery, more bondsmen, more sin, was the cry, till aroused humanity and quickened liberty cried out, "No further." It would not brook the cry. Blocking the advance of slavery led to the war. God thus laid on us the choice—more slavery or dismemberment. We could not have either. The last, disunion for the sake of slavery! Keep a black stain on our escutcheon to please a section, or else let that section go to conserve the stain! Neither was possible if we would be true to our declaration, our humanity, our country, or our God.

So we fought. Brother against brother, of the same nation, of the same family, because we could not agree to part with the serpent of the household. The mighty stream of blood that the war caused floated it away, and though the result came with crash of war and desolated homes and thousands of maimed and dying ones, yet it came of God, who is now fast healing the opened wounds, and the gray and the blue meet as friend and not as foe. The flag has still all its stars. Through the century our noble declaration has been belied. Now, at its close, we can say as truly as at the beginning (and find our practice coincide with our theory), "*All men* are created equal, and endowed by their Creator with certain inalienable rights, and among them are life, *liberty*, and the pursuit of happiness." Ah! it must have come to that,

> "For right is right, since God is God,
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin."

Religion entered as an element into the contest. Scarce a proclamation of our martyred Lincoln but was permeated with it, and there was much looking to God, not on the great fast days alone, but always. It led us to God, till wisely the very mint, as it stamped our coin, left no longer the eagle, figure of America's pride, but the motto, that so beautifully stands before us, "In God we trust," emblem of America's confidence.

The Present Contest.

This last contest of the century — what? A battle against corruption, luxury, and neglect. Corruption in high places. The air breathes the tidings of it on every breeze, telling of men in places of power serving self. Officers in municipal, state, and national governments forgetting the second commandment, violating the eighth, and to escape punishment trampling on the ninth, are in very poor condition to pay much regard to the others. Not but men accepting the responsibilities of place and power should be well paid. But, alas, when such responsibilities are accepted, with all their tremendous weight, simply for money-getting, then, then, let all men cry *shame!* Yet, it is only ruler as people. The very policy and peculation which the people condemn (as they ought to) in their rulers has too many illustrations among themselves. I have yet to get the evidence that there is a greater proportion of dishonest money-getting among office-holders than among the rest of the nation. It borders very much on the ludicrous to hear a very loud outcry against official corruption from men whose hands are elbow deep in other people's pockets; whose consciences are shriveled to the dryness of chaff or the hardness of stone — seared into absolute unfeelingness. Beloved hearers, it is a dreadful unholy thing to have thieves, rascals, extortioners, in public office, but those sins are no less when committed by those who put them in office. A man stands with holy indignation, his

face ever so long, his words ever so violent against the officers who betray public trusts, but that same man will, next November (as he did last, and has often done), curry and coax and fawn all day around a candidate or his representative, waiting even till the day wanes; till his itching palms are soothed; or till he is sure, as soon as the day's sun is set (of course it could not be before then), his love of grog shall be satisfied. Sell their votes for rum or money or some personal favor, and then prate about reform, and cry lustily against official corruption. Purge the offices? Yes, for God's sake, for country, for decency, for humanity's sake, purge the offices, but purge the polls as well, and you will never purge the former very far till you purge the latter. The heartless, selfish corruption of the polls points to as mean a servitude as ever shackled a southern slave or dungeoned a martyr criminal. Why there are places (not here, I hope) where, if, on election day, a corrupt office-holder was placed, and it should be said, as it once was of another guilty one, "Let he that is without sin cast the first stone," if all were true he would suffer little harm. This is not alone a war against corruption in high places, but a battle for right at home, for pure voting, to have pure officers, and the public can make it so. It has already done much by its voice. It can make it absolute if it will. Indeed, the public has become too far hardened to care for cheating in voting. Indeed, men, otherwise good, think it rather smart. Fellow-citizens and beloved hearers all, condemn openly, even ostracize; let your

burning indignation *shame* the man that is a cheat, a thief, dishonest at the polls. Why, there are election practices that should make the cheeks of an American citizen blush with a deeper tinge than this July sun can possibly burn. I worry over this. I am far more afraid of it than I am of foul men in office. They can be put out, but if this election corruption is to continue, the chances are that others like them will be sent to fill their places. It is not impossible to know honest men. Men of business know them. It is not impossible to detect dishonest practices; yea, they are very generally known. Patriots, truth demands you purge the country of this corruption.

But a second foe in the present contest is LUXURY —an extravagant love of show. More money spent for luxuries than for necessities by many. Habits formed in the young which cannot meet poverty, and so fictitious and dishonest methods of maintaining them are adopted. Its insatiate maw cries ever for more money; not that in any sense it may spend it for others' good, but waste it in an extravagant style of living. Where the honest income is abundant, no one may question as to the methods of spending it, providing it does no harm and is not all for self. But where the habits and claims are such as to demand abundant income, even though not honest, then we are constrained to question, for no one has a right to spend more than his income, unless under the constraint of absolute necessity. Every dollar spent beyond this is a questionable, if not a dishonest, expenditure. This spending of less

money is one of the highest of practical questions. It often calls for more will power, more courage, more persevering study, than to face the bayonet or the shock of war's fierce battle. But no law is so imperious as that of necessity, and the violations of no law are more certain of their penalty. Let the law be obeyed, and if, in doing this, a plainer attire, a less costly mode of life is needed, venture on it boldly, bravely. It is only heartless cruelty and ill-mannered godlessness that will laugh or sneer at your effort, and surely these are not to be minded. Depend on it, the battle for economy must be not only against corruption, but also against luxury and extravagance.

But the third enemy in the battle that closes the century is INDIFFERENCE—neglect. As patriots, we have given a kind of false credit to our institutions. We have said our country is great and good. True. We have said our Government is wise and strong. True. All our institutions are excellent. True. But the mistake has been in supposing these institutions could run themselves; that they called from us for no effort or money or time or study. Our Government may be the ship of state, but what human agency makes for the ship a successful voyage? The passengers who came from other countries to ride with us for a time? No; the sailors and the officers. Such are the citizens today,—some commanders, the rest sailors, and he who mans the halyards has as real a part as he who holds the helm. Our business is to study, to think, to know our every duty as citizens. How to

vote, how to live, how to act for the country's best good. We should give so much study as shall enable us, personally, to know what is right and honest government, in party, in principles, and in men. Yes; principles and men. I don't much believe in the somewhat popular cry, "Principles, not men;" or its opposite, "Men and not principles;" but I do feel, if I must choose between two evils, that a good man on a bad platform is much safer than a bad man on a platform ever so good. Put your principles in your men, and you have the only safe, true plan. As we should give study, so we should give time for our country. She is worth our service. What would we be without her? How did our forefathers, a century ago, leave plow and shop and counter for that country? And shame on us if we will not leave the same to keep alive the flame of patriotism and do honor to their memory. Must there be no natal day held sacred for our land? No display of loyalty? No words of patriotism? No stopping of the wheels of toil to give expression to our centennial joy? Is it nothing that we were spared a century, with such prosperity? And having the special proclamation of the President to urge us, shall we not properly, generally keep the day? So keep it that when our children ask, "What mean ye by this service?" we can answer, we mean devotion to our land; we mean the cultivation of liberty; we mean the transmission of patriotism to you and yours.

But the time is up, and I must close. Brethren, fellow-citizens of this beloved country, which side

will you each take in the pending struggle? For honesty against corruption; for economy against extravagance; for fidelity against neglect; or will you join the opposite? You ought to be—I trust you are—patriots. Carry your patriotism into your business, into your politics, and, if you believe in a God, carry it into your religion. Read your Bible and pray and then go up and vote. Read your Bible and pray and then go out and do for your country. Read your Bible and pray and then go to your business, and if you will not do that, then stop your praying for these. Praying without works is unacceptable sacrifice.

FOURTH OF JULY.

ON Sabbath morning, May 28th, 1876, the Rev. B. S. Everitt, pastor of the Presbyterian church of Jamesburg, N. J., requested all who were desirous of a suitable celebration of the Centennial Anniversary of the Nation to meet in the lecture-room to-morrow (Monday) evening, May 29th, to consider the same. In response, some thirty citizens gathered and appointed the following Committee of Arrangements:—I. S. Buckelew, J. C. Magee, T. W. Hill, James L. Ferris, George S. Courter, Peter V. Davison, and Rev. B. S. Everitt. The committee organized by appointing Rev. B. S. Everitt, chairman; George S. Courter, secretary, and T. W. Hill, treasurer. They also appointed Mrs. M. C. Buckelew and Mrs. N. B. Smock a committee to secure a large flag, and Mrs. I. S. Buckelew, Mrs. B. S. Everitt, and Mrs. George H. Smock to secure and prepare thirty-eight young ladies to represent the States and to sing some National airs; also, other sub-committees of their own number.

The committee having completed their arrangements, Tuesday, July 4th, 1876, was ushered in by

salutes from a cannon cast for the purpose, and procured by J. D. Courter, J. F. Forman Smock, and Alfred McNamee. At sunrise the bells rang; at nine o'clock the procession formed, under direction of Major F. L. Buckelew, marshal, and George H. Townsend, aid, the Freehold Cornet Band leading, and following in order—carriage with orator, historian, reader, and chairman of committee; a large wagon, with thirty-eight young ladies dressed in white, with red, white, and blue sashes, and each bearing a flag with the name of a State thereon, while Jamie Buckelew bore the flag inscribed, "Our Whole Country." Then followed Fidelity Lodge of Odd Fellows, with visiting lodges from Hightstown and Amboy, and the Knights of Pythias from Englishtown; then the boys and officers of the State Reform School, led by their superintendent, James H. Eastman; then citizens in carriages and on foot, while the rear was brought up by a cavalcade of about thirty-eight horsemen, under command of Captain V. W. Mount. He was dressed in elegant Continental costume, and the company in tasty and showy suits of red, white, and blue. The procession having proceeded through the principal streets, halted in front of the church and school-house, forming a hollow square around a flag-pole that had been raised in the middle of the street. The Rev. B. S. Everitt invoked the Divine blessing, when John D. Buckelew, with a few appropriate remarks, raised a beautiful flag, the same being the handiwork of the committee of ladies. As the flag ascended it was saluted

with cannon and cheers and music by the band. When this ceased, "The Star-Spangled Banner" was sung by the young ladies. Rev. B. S. Everitt spoke briefly of "Our Flag," and the significance of the colors—red, meaning courage; white, purity; and blue, truth; while the stars of purity rested on the field of truth, each stripe told of an original State, and each star of a present State. After this, the Reform School boys sang "The Flag of Our Country," the band played, the cannon roared, the company cheered, and the magnificent emblem floated gracefully in the morning breeze.

The procesion reformed and proceeded to Wigwam Grove, where, after a little rest, the following exercises were held:—

Music by the band.

Singing, "The Flag of Our Union," by the young ladies.

Prayer by Rev. B. S. Everitt.

Singing, "The Flag of Our Country," by Reform School.

Reading of "Declaration of Independence" by Mr. Marcellus Oakey, principal of Jamesburg Institute.

Music by the band.

An oration of great beauty, replete with sound sense and good advice, by Judge William T. Hoffman, of Jersey City.

Singing of "America" by young ladies.

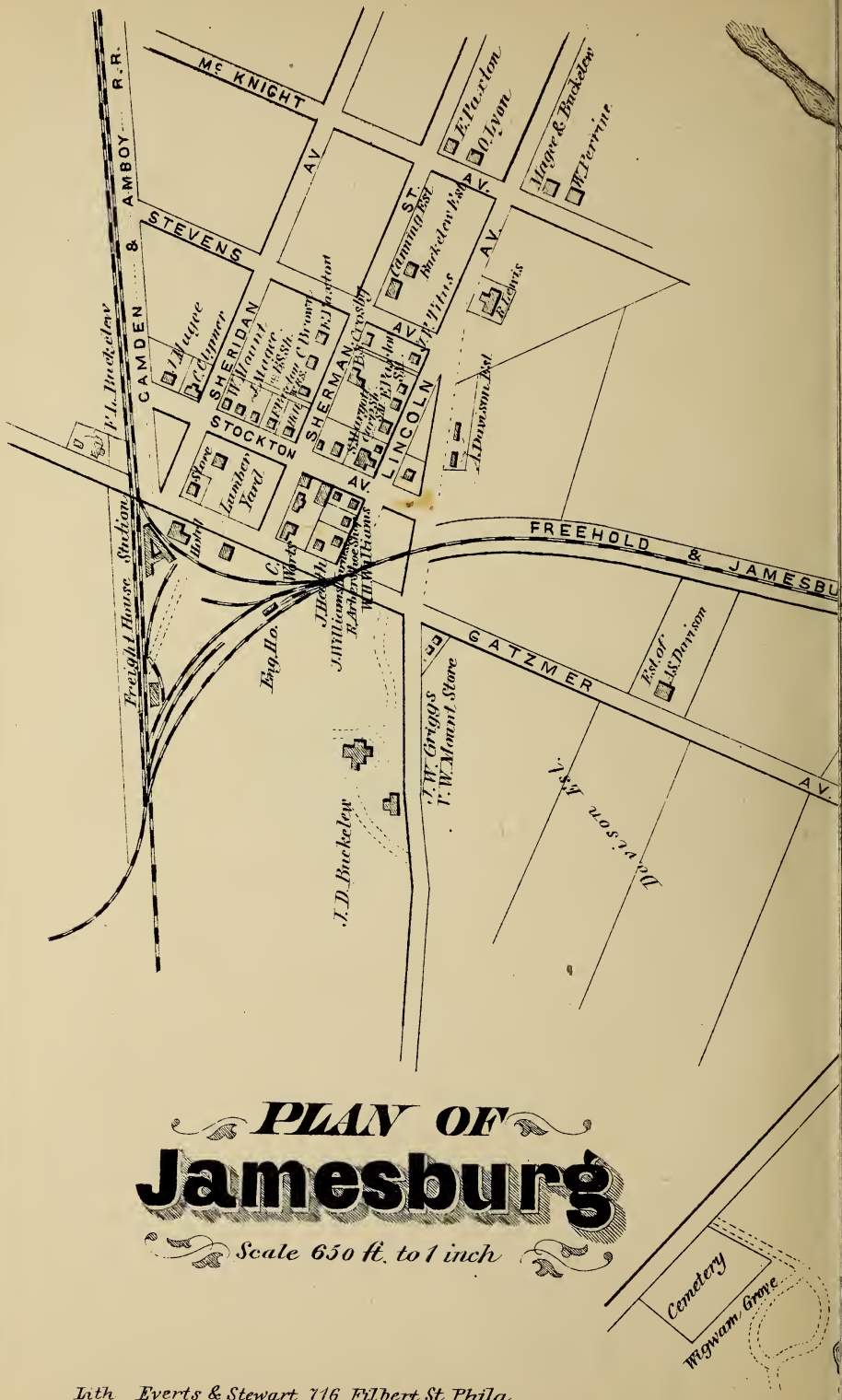
Music by the band.

Recess.

At three o'clock, P. M., the bell rang, the band played, and the people gathered around the stand; the young ladies sang "Hail Columbia," and, in accordance with the recommendation of U. S. Grant, President of the United States, that the local history of the place should be given, the historian, T. Wilton Hill, cashier of the First National Bank of Jamesburg, read the historical address. The band played "Keller's American Hymn," and, in response to a call from the audience, John D. Buckelew, United States consul at Stettin, Germany, and for his life-time identified with the interests of this place, came forward and made an interesting address, assuring the company, however far or however long he may be away, he will never fail to love his country, and on every return to express that love. The audience expressed their gratitude to the young ladies of the committee who so successfully managed their very interesting part of the ceremonies, and to Captain Mount and his cavalcade. Votes of thanks were then given to the orator, the reader of the "Declaration," the historian, and the chairman of the committee. The chairman then presented a beautiful basket of flowers, on behalf of the ladies, to Judge Hoffman; which was received with words of thankful acknowledgment. The day closed with a display of fire-works, which was witnessed by hundreds of people, and no serious accident occurred to mar the pleasures of the day.

The citizens generously displayed flags and bunting, while several houses were beautifully

decorated. The engines coming in with their trains were tastefully adorned. Never was the day so generally observed, and the generous display, the liberal, hearty enthusiasm with which the community entered into it, was worthy of all praise.



PLAN OF
Jamesburg

Scale 650 ft. to 1 inch

Lith Everts & Stewart 716 Filbert St. Phila.

Mrs J Redmond
Dr. A.P. Kaapen
St.
Parsonage
T.W. Hill
J.C. Magee
Mrs H. Shull
Buckelew Est.
Est. A. Redmond
A.G.R.
R.R.
C.E. Liming
Buckelew Est.
Mrs E. Clucker
Buckelew Est.
Slaughter House
C.N. Finch
& H. Smock
J.C. Magee
W.A. Courter
Brook
Manalapan
Jamesburg Classical School
M. Oakey Principal
Post Office
Shirt Factory
Buckley Est.
Saw Mill
Buckelew Est.
Grist Mill Buckelew Est.
M.E.S.
A.S.
Barn & Stables
Buckelew Est.
Bank & Tel Office
Buckelew Est.
Shirt Shop
Buckelew Est.
J.C. Magee
POND
Col. J.S. Buckelew
Mrs T. Casner
A.P. Miller
Buckelew Est.
J.S. Buckelew
Buckelew Est.
J. Nodocker
J. Mahar
Col. J.S. Buckelew Res.
J. Frazier
N.
S.

HISTORICAL ADDRESS.

Delivered at Wigwam Grove, Jamesburg, New Jersey, July 4th, 1876, by T. Wilton Hill, Cashier First National Bank Jamesburg, New Jersey.

Mr. Chairman and Fellow-citizens:—In response to your request, I present for your consideration such items of local interest as I have been enabled to gather in the time allotted me, reminding you that care, research, and comparison of notes, involving much time, is essential to an accurate historical sketch. It is well that this Centennial year brings the consideration of so useful and interesting a subject to our minds, causing us to search for and bring to light traces and evidences of our mighty achievements and material progress, as well as relics and traditions that otherwise would soon be gone forever. The landmarks of the century previous to the one that has just closed—how few they are!—how age crumbles them, or improvements and progress ruthlessly destroy! If, in our Centennial Jubilee, we make a full and truthful

memorial of the past, and inspire our children to record, from time to time, more faithfully than we have done, then will the historian of the next century have an easier task and more satisfactory data to work from. As Jerseymen, rejoicing in our State, we point with pride to the noble position she has maintained; her loyalty and patriotism, ever true; her responses, prompt and decisive. One of the original of the thirteen States, the third to approve of the Declaration of Independence, which she did July 17th, 1776, having, in fact, anticipated the Continental Congress some two days. Her Provincial Congress assembled at Burlington, June 10th, 1776. Action was taken preparatory to a declaration of independence. Appointment of a committee to draft a constitution, whose report was adopted July 2d,—the royal governor, Franklin, being arrested and imprisoned and sent to Connecticut, where he was held during the war.

In colonial days, when the first settlements were made in this vicinity of which we now find any mention, New Jersey was divided into the provinces of East and West Jersey, and the Duke of York, under date of March 14th, 1682, had confirmed the sale of the province of East Jersey to the twenty-four proprietors, including James, the Earl of Perth, from whence Perth Amboy derived her name; and Robert Barclay, from whom the title to a part of Edmund Rue's farm was acquired, with only three intermediate changes. The representatives of the proprietors appear to have been very active in disseminating favorable accounts of

East Jersey, and the first settlers were very enthusiastic in the descriptions of their new homes and prospects. Further inducements were made by the proprietors in 1684 granting fifty acres to each head of a family settling in the province, and twenty-five acres for each of the other members of his household—old or young. Under this provision, James Johnstone came from Edinburgh in December, 1685, and settled on the banks of the Manalapan, between here and Spotswood. He soon purchased additional land, extending towards the Machaponix, and no doubt was the first person to reclaim land that can be included in our bounds. At a little later period, William Davison, also from Scotland, settled on a tract of land, commencing at a point about two hundred feet this side of the residence of Isaac S. Buckelew, extending beyond Daniel R. Schenck's, and including most of the land now spoken of as the Davison district. His numerous descendants have done much towards redeeming the land and advancing the agricultural interests of our neighborhood. His grandson, Paul Davison, deceased only a year or two since, was known to most of us, and the widow of his grandson, William Davision, the venerable Sarah Davison, still lives in our midst. The letters written by the first settlers to their friends at home, describing the country and offering inducements for their friends to follow, are worthy of notice. I will quote in illustration some that I find published.

"Wolves are so far from troubling men, that if a man should lay a glove upon a carcass or their

prey, they will yell, but not come nigh it. You cannot come nigh a rattlesnake but they will rattle with their tail, whereby a man is advertised either to kill them or go by them. They frequently charm the squirrels or other little beasts off the tops of the trees into their mouth, and that without touching them with their teeth, which if they did they would poison themselves. The flea, that is troublesome on the low and marshy grounds, is not found on the uplands. I am mightily well pleased with my coming over; neither do I think I could live again in Scotland. It is a place that produces many fine fruits and physic herbs. The woods are stored with wild deers, conies, wolves, bears, raccoons, some beavers, and several other beasts which have fine furs, and fish and water-fowl for the killing. The timber are mostly oak of all sorts, walnut and chestnut. Strawberries grow very thick upon the ground amongst the trees, so that some places in the woods are in summer, as it were, covered with a red cloth. The land is exceeding good which is yet to take up, much better than what is inhabited. There is very much 'syder' here, which is our principal drink. The Indian natives are not troublesome any way if we do them no harm, but are a kind and loving people. The men do nothing but hunt, and the women they plant corn and work at home. They come and trade among the Christians, with skins or venison, and in the summer time they and their wives come down the rivers in their canoes, which they make themselves, of a piece of a great tree, like a little

boat, and there they fish and take oysters. What I most earnestly desire of you for the encouragement of this plantation is that you would be instrumental to send us over some ministers, who, I dare engage, shall ever afterwards be thankful."

Among the articles named that the people along the coast at Amboy dealt in, is included the flesh of the whale, salted. I find but little of interest in connection with the development of the tracts mentioned, up to the commencement of this century. The old building still standing on the State Reform School farm alone remains to remind us of the seventeenth century, and of *that* we have no knowledge. Tradition alone tells us that it was used as a prison-house during the French war. Some old grave-stones are found in the graveyard attached to it, bearing date previous to that term. On the mill-stream, a little this side of Outcault's mills, there can still be found the remnants of a dam that was used in connection with a forge, in existence previous to the Revolutionary War. On this side of the brook the land was included in what was known as the Faulkner tract, and was inhabited mostly by the Indians as late as 1758,—the patent line reaching from a point marked by a very peculiar stone, still well preserved, on the farm of Edmund Rue, at the edge of Manalapan brook, thence along the farm of Alexander Redmond and others, can still be traced to the Delaware river. Here was the scene of Brainerd's great work. Historians have sought to locate his settlement, and have traveled hither and thither to find the spot of

his Bethel, but it is for us, in these woods, reverently to bow as we realize that we are on the soil he was wont to tread; that over these hills and vales he journeyed on his mission of love, fraught with such wonderful power. Almost within stone's throw of this stand, on the farm of Alexander Redmond and the adjoining land of the widow Lane, was the Brainerd settlement. Many of the cellars were still preserved when Mr. Redmond purchased the property in 1841, and he still has stones that were used as hearths, as well as many relics of the Indians that have been exhumed. The old apple and cherry trees of the settlement were then quite numerous; some of the apple trees, I believe, still remain. The brook from whence this grove takes its name was called by them "Wigwam brook," and has its source in springs located in their settlement. In the life of John Brainerd, published by the Presbyterian Board, the year 1754 is spoken of as one of great despondency for the missionary, as "Bethel, to procure which, as their permanent home, David Brainerd had paid the debts of the Indians, amounting to some £90, and aided them to clear its forests with his own labor, was now passing from their hands forever." A short time after, the Scotch society, which had supported him in his missionary field, withdrew that assistance, and Brainerd sought other service. In this connection it is interesting to read an old deed in the possession of Mr. Alexander Redmond, by which it appears that on the 12th of July, 1754 (the year I above mentioned), the Rev. John Brainerd con-

veyed to Peter Deremer the land adjacent to Wigwam brook, including lands now owned by Mrs. James Redmond, Alexander Redmond, Edmund Rue, and the estate of James Buckelew. The historic character of this locality becomes still more interesting when we rememember that Brainerd's helpmate was the Rev. William Tennent, at that time the remarkable as well as powerful pastor of what is now known as the old Tennent Church. After Brainerd went to Newark, in 1755, the Scotch society made an agreement to give him £25 per annum for visiting the congregation once a week, catechizing their children, and sometimes administering the Communion on the Lord's day, hoping thereby to keep the Indian congregation together.

Thus have I given you the first historic facts connected with our immediate vicinity. Nothing of special interest is found worth recording until the year 1800. The main path of the Indians was located thirty miles below us, running from the Shrewsbury river, following the shore of Raritan bay, and crossing the Raritan some three miles above the site of Perth Amboy. In 1682, the date of the creation of Middlesex county, the only road of importance was what is now called the old road, running from the vicinity of Elizabethtown Point to the present site of New Brunswick, thence to the Delaware river. The Raritan river was then fordable at low water; Inian's ferry, now New Brunswick, not being established until 1697. In 1683 the proprietors made strenuous efforts to open a road from Perth Amboy to Burlington, to draw

off the travel that was then taking the road just mentioned, and in 1684, Deputy-Governor Lawrie succeeded in opening the road, which is still used, and connecting it with a ferry-boat at Amboy. Notwithstanding aid was sought from the assembly to compel people to travel this road, the old Dutch road was the most popular. It is a singular fact to note that the trouble of our section of country, in regard to rapid and direct communication with New York, has been continued from that early period to the present, changing from turnpike to railroad in course of time. Let us hope that it will not be another century before we have direct railroad connection with New York. In the eighteenth century the cry was "turnpike monopoly." In the nineteenth century we have had the cry of "railroad monopoly." In 1716, by acts of the assembly, the system of road-making and regulating was adopted similar to that of the present, and more care was given to the subject. In 1734 the Bordentown and Washington South River road was opened, and once a week a freight wagon was run, connecting with boat for New York. Under these circumstances, the settlement of our section was very slow. The saw-mill, grist and fulling mill had been established previous to the year 1792, and together with one or two buildings for residences and a small store, constituted what was then known as Ensley's Mills. Billy West's tavern stood on the corner of the Half-acre road, just inside Mr. J. D. Buckelew's present enclosure; most of us remember that the last of it was taken down only

three or four years since, it having for a year previous been used as a canning factory. November 15th, 1800, John Mount bought the mill property of George Rossell, and it was for eighteen years afterward known as Mount's Mills. Mount prospered and added to his lands from time to time, until he owned most of the land on the west side of Manalapan brook, lying between the present lands of Alexander Redmond and estate of Abraham S. Davison. In 1818 the mill property was turned over to William Gordon, who married the only child of John Mount, after which the place was called Gordon's Mills, and so continued until November 10th, 1832, when Mr. James Buckelew purchased Mount's entire interest, from which date it was known as Buckelew's Mills. At that date the property consisted of the saw-mill, still preserved; the grist-mill, since enlarged and improved; the fulling-mill standing at the easterly end of the grist-mill, long since destroyed; the dwelling-house, now the enlarged and remodeled residence of Mrs. James Buckelew; also the dwelling now occupied by Mrs. Marsh, then standing near the centre of the present road, one end being used as a store, and the dwelling occupied by James D. Browne. On the west side of the brook, opposite the saw-mill, stood a small house, now on the south side of Willow street. The old Gwinnip house stood on the lot, corner of Church street and Gatzmer avenue, near where the willow trees still bend, and from where our cannon this morning blazed forth the salute to our glorious flag. Simon Van

Wickle's old residence, now the home of Nelson B. Smock, stood near its present site, while the old Peter Deremer house, since metamorphosed into James Redmond's beautiful residence, told of a generation familiar with Brainerd and his Indian friends. Opposite was the farm-house of William Davison, built in 1807, since removed by his son, the late Abraham S. Davison, to the site of the present family homestead. At West's tavern were three log-houses, and at the other end of the settlement, on the grounds of Col. I. S. Buckelew's lawn, was the dwelling of Daniel Davison, afterward moved and changed into the house now occupied by Mrs. Mahala Mount. James Farrington kept the store for some time, and was succeeded by James Buckelew, followed by John A. Davison, and in 1848 by James Redmond. The building of the Camden and Amboy Railroad formed an epoch in the history of this section of New Jersey, and helped to open the township for settlement. James Buckelew's interests were at an early period fully and largely identified with that road, no doubt anticipating therefrom great advantages for his embryo village. The Camden and Amboy Railroad was chartered February 4th, 1830; one million dollars of stock subscribed by April 12th; work was commenced by June or July, and September 19th, 1832, the track from Bordentown to Hightstown was first used with horse-cars, and on December 17th, 1832, passengers were conveyed from Bordentown to Amboy by horse-cars. The first car of freight over the road was drawn by

horses driven by Mr. Benjamin Fish, leaving Amboy January 24th, 1833. Mr. Fish was one of the original directors of the company, and now residing in Trenton at a ripe old age, retains his interests in the road as well as his position in the board of directors. It was not until September of the same year that trains were drawn by a locomotive, the "John Bull." The cars were like the old-fashioned round-body coaches, doors at the side, and calculated to hold six persons. It seems strange to relate that fatal accidents should happen to cars drawn by horses, yet we record the accidental death of a passenger by the upsetting of a car, near the station then called "West's Turnout." He was a stranger, yet the sad rites of burial were performed by our villagers, the funeral services being held at West's tavern. The railroad, as originally laid out, followed the present line of the Freehold and Jamesburg Railroad, diverging therefrom a little this side of the present engine-house, crossing Gatzmer avenue on a curve, passing a little north of L. Cox's residence, and thence at an angle across the lot of J. D. Buckelew's canning factory, the old race-course, and entering the present road near John Bennett's. The granite stones upon which the bed of the road was originally laid are still found along the old line. The first station-house stood near the site of the present willow trees, opposite the residence of Charles Worts, and was a one-story building. The railroad was straightened in 1850, and the station built on its present site.

The Camden and Amboy Railroad passed under the control of the Pennsylvania Railroad Company by lease, on January 1st, 1872, and that with all the company's roads south of it, together with the branches from Bordentown to Trenton, and from Jamesburg to Monmouth Junction, was constituted the Amboy Division, and Isaac S. Buckelew appointed superintendent.

In 1833, James C. Stout erected a small building for a store, near the present crossing of Gatzmer avenue with the Freehold and Jamesburg Railroad. Nevertheless, it was several years before the railroad company thought it advantageous to stop for passengers at "West's Turnout," Spotswood being the nearest stopping-place. Probably this had something to do with the success of the store opposite West's, for it had been unoccupied sometime, when in 1851 Mr. J. C. Magee renovated it, and opened his first store in Jamesburg. I say "Jamesburg," for by this time the village had acquired its name, and it came about in this way. The district school-house was located half a mile from the mill, on the Englishtown road. In 1846 there was a division of the district, because the trustees refused to admit a colored boy to the school. One district built the school-house now at Monroe, and Mr. James Buckelew built a brick school-house on the lot, now the parsonage lot of the Presbyterian church, and the use of which he gave to the district for many years. When the building was completed, the question arose, what shall we call our school? The answer rang out,

"Jamesburg," in honor of the man by whose immense energy, tireless perseverance, shrewdness, and sound judgment, the village owed its bright prospects, and a stone was cut "Jamesburg, 1847," placed on the gable end, from whence the town acquires its name. The name at first was not popular on the railroad; perhaps they wanted to use up the old tickets marked "Wests;" at any rate, the conductor would call "Wests," and then in an undertone, "Jamesburg." July 21st, 1845, James Buckelew and Nathaniel S. Rue established a stage line between Freehold and Jamesburg, connecting with the railroad for New York—fare eighty-seven and one-half cents—carrying in the second year of their enterprise five thousand and seventy-four through passengers. Afterwards they established a through line from Philadelphia to Long Branch, often sending out from here as many as thirty coaches and wagons to accommodate their patrons. Many of you remember with what pride Dent Miller, with four in hand, would bring in his heavy loads of passengers. This gave way to the Freehold and Jamesburg Agricultural Railroad, which was surveyed in 1851 by Colonel I. S. Buckelew, under direction of General William Cook, chief engineer of the Camden and Amboy Railroad Company, was completed so that regular trains commenced running from Freehold July 18th, 1853. Of an enterprise so largely beneficial to the community, so successfully carried out and maintained by its very efficient head, we are justly proud, and gladly record the honor he has fairly earned of

being the superintendent of the best-managed railroad in our country. It is interesting to some of us, especially to residents of Upper Jamesburg, to recall the fact, that the first regular morning train left Freehold at 6.30 A. M., running through to South Amboy, and connecting there with the New Brunswick boat for New York, and that Charley Worts was the engineer. Wiseacres would shake their heads and say, "that boy will smash everything to pieces and send his passengers to Flanders;" but Charley still lives (and so does his reputation) as a bold, firm, and faithful engineer. At this period in our history there arose a demand for increased mail facilities, Spotswood being the nearest post office, and sharing with Cranbury in the distribution of our mail matter. I am told that it would sometimes require two weeks for the transit of letters from Brooklyn here. John A. Davison, who had kept the store at the Mills very acceptably for some years, on account of failing health relinquished the business in 1848, and was succeeded by James Redmond. Soon after assuming the business in the building now the wheelwright-shop of James Buckelew's sons, then standing on the lawn east of the bank, Mr. Redmond received his commission as first postmaster of Jamesburg. He retained his commission until 1853, although for the last three years of his term his brother William was the acting postmaster. In 1853, Joseph C. Magee relinquished the old store opposite West's tavern, opened a store in the building erected for that purpose by Mr. Buckelew, beyond the bank,

and succeeded Mr. Redmond as the second village postmaster, which position he retained for nearly fifteen years. He was succeeded in office by George Van Artsdalen, who held it for nine or ten years, and this spring turned over its trust to our present patriotic postmaster, Mr. Harrison W. Crosby. It was not until after Mr. Magee had been postmaster some two years that he succeeded in having a direct mail from the cities of Philadelphia and New York. Previous to that time, all our mail matter from the cities was sent via Freehold, requiring from two to three days for the transit. The next growth of our place manifested itself in a yearning after greater opportunities for spiritual blessings and Christian worship. Sunday-school had been held in the old school-house at Monroe, for a number of years previous to its removal, conducted by Billy West, of West's tavern. Methodist preaching had also been frequently held there, the father of Asbury Fountain often coming over from Deep Run to officiate. After the building of the Jamesburg School-house, opportunity was given for an additional Sunday-school, and through the exertions of Mrs. James Buckelew and Alexander Redmond, the foundation was laid of the now prosperous Jamesburg Sunday-school. God blessing the efforts of that school, a few years witnessed the commencement of the Presbyterian church. Organized June 6th, 1854, with eleven members; church building dedicated June 26th, 1854, which building has been enlarged two or three times since, and now has seating capacity for six hundred

persons. The successive pastors have been, the Rev. J. Halstead Carroll, William M. Wells, and Benjamin S. Everitt, the latter still ministering to the wants of his flock. The wonderful growth of this church, from a membership of eleven persons in 1854 to that of four hundred and twenty in 1876, attests alike to the blessings of God and the faithfulness of his people, while the broad and liberal spirit of its officers, that unites into one band of worshipers and workers all followers of the Master, whatever have been their previous preferences of doctrine, attests the value and power of Christian unity, and breathes of the millenial, when there shall be but one Shepherd and one fold. As the church prospered, so have her great handmaids, education and charity, advanced in our midst. The school-house built by Mr. Buckelew in 1847 was moved to its present site, corner of Church street and Gatzmer avenue, in 1866, to make room for the erection of a parsonage. A two-story building was erected, and the slab seats and straight benches gave way to more comfortable backs and convenient desks. The State of New Jersey itself became wider awake on the subject of education, enlarged and liberal ideas were scattered, the normal school established, school fund provided, and finally modified compulsory education adopted. Under such circumstances we could not help growing, and the year 1875 found us clamoring for enlarged rooms and the best instructors. Through the generosity of Mrs. James Buckelew, and her sons and daughter, the school-house and lot were deeded to the

district, and by the expenditure of $1500 the building was enlarged, remodeled, refurnished, and ample room afforded for our children to receive the care and attention of skilled teachers, with the most improved requisites furnished. A desire for a more advanced system of education led the Messrs. Buckelew, in 1873, to erect a building for the Jamesburg Institute, and Mr. M. Oakey, in the fall of that year, opened his school under that title, for the instruction of young men. It is satisfactory to note that his labors are appreciated, and to feel that his institute will grow with us. With the development of charity came the organization of Fidelity Lodge, No. 14, Independent Order of Odd Fellows, which was instituted July 6th, 1870, and has shown by its faithful work the beauties of its Order. Their record shows a membership of ninety at this present time, the distribution of a relief fund of $400 during the six years of their existence, and the accumulation of a lodge fund, and a provision for widows and orphans of $2000. Soon after the organization of Odd Fellows, the Independent Order of Good Templars was organized, under the name of Everitt Lodge, and has done its work in the temperance cause. Allied to the power and habit of dispensing is that of acquiring, and if our people were taught the first, certainly opportunity should be given for the development of the latter. In our modern system, success in finances is closely allied with sound banking institutions. The founder of Jamesburg, early in the history of national banks, took the steps essential towards supplying

that need, and in January, 1864, in connection with his sons Isaac S., John D., and F. Lemuel Buckelew, Mr. Joseph C. Magee, John G. Schultz, and Nathaniel W. Morris (who were the first board of directors), and some twenty of their neighbors, formed the two hundred and eighty-eighth national bank, styled the First National Bank of Jamesburg. Twelve years have passed, and its surplus fund, now twenty-five per cent. of its capital stock, and the return of never-failing dividends to its stockholders, tell of success, while its $100,000 of bills discounted tell of so much fresh capital loaned to the community; for let the record tell, that not one dollar of purchased paper has ever passed through its books. We have before us to-day a reminder of still another, not exactly a Jamesburg institution, but a State institution, in which we feel a deep interest in common with the rest of our citizens. The New Jersey State Reform School, located on a farm of nearly five hundred acres, two miles from our town, was created by act of the legislature ten years ago, and governed by a board of trustees appointed by the Governor, has sought the improvement and elevation of boys that would otherwise be likely to fall into heavy crimes and a source of trouble to themselves and the State. Our town has been constantly represented in its board of trustees by either Mr. John D. Buckelew or his brother, Colonel Isaac S. Buckelew. We have met its board of officers here at Jamesburg and at the school, have met the boys intrusted to their care, and studied somewhat the problem they are striving to work,

and we feel, what I think most of you feel, that the mantle has fallen on fit shoulders, and that the superintendent of the New Jersey State Reform School is imbued with a soul designed by God for the very work he is engaged in, and that some of us will live to see the great good that he is now accomplishing for those boys and for the State.

The Jamesburg Sunday-school Convention, which has been held here in Wigwam Grove for the past ten consecutive years, is worthy of a moment's consideration. Founded in 1866 by Mr. J. D. Buckelew, superintendent of the Jamesburg Sunday-school, in connection with Mr. Franklin Dey, of Mercer county, and other superintendents and friends, for the purpose of giving the scholars a picnic, and at the same time furnishing them and their friends with exercises and addresses calculated to both instruct and enhance the interest of Sunday-schools, it has grown into a convention of magnitude, requiring the management of a thoroughly systematized organization, which has been found in the board of officers and teachers of the Jamesburg Sunday-school, and who are now recognized as *ex officio* the Jamesburg Sunday-school Convention Association. The convention is held at Wigwam Grove on the fourth Wednesday in August in each year, and strenuous efforts made for addresses from able and popular Sunday-school workers (representing various Christian denominations), illustrations of the most improved methods in teaching, together with attractive and inspiring music. It has been estimated that from

ten to twelve thousand persons have attended this convention annually for the past few years.

Fernwood Cemetery, adjacent to Wigwam Grove, beautifully situated, with a commanding view of the lake and the landscape beyond it, hallowed by its associations with the work of the devoted and faithful Brainerds, is most appropriately set apart for its sacred purpose. The original association was formed in 1853, and the first land selected for cemetery purposes was on the north side of the Camden and Amboy Railroad, about three-fourths of a mile west of the present depot. Objection being made to its location, by consent of its lot-holders it was changed to the present site, and sanctioned by the legislature, who, in the winter of 1861, passed the act which created the present "Fernwood Cemetery Association." Under its present charter, Messrs. T. S. Snedeker, J. C. Magee, W. H. Courter, J. B. Thompson, and C. W. Johnson were its first board of trustees, and Mr. J. D. Buckelew, treasurer. The plot of ground containing a little over three acres was generously donated to the association by Mr. James Buckelew. Among the first family plots selected and improved was one by Mr. Buckelew. On the shaft erected to his memory is the simple inscription: "Born August 13, 1801. Died May 30, 1869." There are at present seventy-one lot-holders, and the interests of the association cared for by Messrs. John D. Buckelew, Cornelius W. Johnson, William H. Mount, William H. Courter, and T. Wilton Hill as trustees, and Mr. F. Lemuel Buckelew as treasurer.

The Jamesburg Agricultural Society was formally organized on the 27th of April, 1853, with Mr. James Buckelew as president, and Joseph C. Magee and William H. Courter as secretaries. The society was nominally in existence the previous year and consisted of the following gentlemen:— James Buckelew, Alexander Redmond, Aaron Gulick, Samuel R. Forman, Charles Middleton, Thomas S. Snedeker, Ralph C. Stults, Frederick Farr, and Stephen Van Wickle. They organized and held an agricultural fair, October 6th, 1852, for the sale, purchase, and exhibition of stock, farming implements, and produce, offering no premiums, but giving every opportunity for a free and complete exhibit of everything useful to the farmer. The fair was a success, and resulted in the formation of the society, having for its object the benefit and improvement of the farming community. Fairs were held here for five years, attracting many visitors and disseminating much good. The society was the first of its kind organized in the county,—in fact, for a number of years, the only society. Of late years it has confined its labors to the distribution of seeds and miscellaneous documents through its corresponding secretary, William H. Courter.

The Jamesburg Mutual Building and Loan Association was organized February 18th, 1869, agreeably to act of the legislature passed February, 1849. At first the number of shares was only three hundred and forty-nine, but as the association proved successful, additional shares were

taken from time to time, and in October, 1872, a second series was started with five hundred and forty-three shares. The association has loaned to its members $81,000 on bond and mortgage on property located mostly in Jamesburg. At the present time the shares in the first series are four hundred and twenty-five, valued at $128.29 each, and in the second series five hundred and three shares, valued at fifty-six dollars and ninety-one cents each. The officers of the association consist of J. C. Magee, president; John H. Heath, vice-president; George S. Courter, secretary: T. Wilton Hill, treasurer; William H. Courter, solicitor; J. D. Buckelew, V. W. Mount, Samuel Marryott, F. L. Buckelew, H. W. Crosby, George A. Shultz, and W. E. Paxton, directors. But I fear, fellow-citizens, I am trying your patience, yet there is much that could be told. You are mostly familiar with the growth of our town since 1866, when Mr. Magee moved to his up-town store. How gradually house after house has gone up. I will only say in regard to that growth, that a private memorandum, found in Mr. J. D. Buckelew's diary, gives the census of our village complete, in 1855, as follows, thirty houses and two hundred inhabitants; while the census taken last week enumerates one hundred and thirty houses and six hundred and ninety-seven inhabitants. We have in our village a manufacturing establishment, completed during the last few years, that must affect us very materially. The shirt manufactory of Downs, Gourlay & Finch gives employment to four hundred per-

sons of our village and vicinity, distributing wages amounting from $1000 to $1500 per week. Another decade may tell of wonderful results springing from this first manufacturing enterprise of our village. I might tell of our patriotism. In the days of the Revolution our whole State was forward in the cause of liberty and freedom. In 1778, when the British evacuated Philadelphia, and the American army pursued, the memorable days of June 26th, 27th, and 28th found the inhabitants of this vicinity on the alert, especially as a part of Washington's army passed within hailing distance. When the cry of victory came they united with old Monmouth, and are to this day as proud as she to recall the heroism of that noble woman, whose memory is revived by a tardy but suitable tablet now being erected at Carlisle, Pennsylvania. Let us not forget the heroine, Molly Pitcher. The war of 1812 had its patriots from our midst, and our State, to this day, regularly reminds two venerable ladies of our town the debt of gratitude she owes the memory of their dear ones for lives sacrificed on their country's altar. In the rebellion, our township and town were firm and true. The monument erected in the yard of the first church at Cranbury bears witness to the long list of heroes who gave their lives to the holy cause; and the pen of the historian has already given an immortality to their names and records. To-day, the military bearing of our marshal recalls the faithful major of the gallant Fourteenth New Jersey Volunteers, and the captain of our cavalcade

earned his title by meritorious conduct on the field, while Company H of the Fourteenth, and other New Jersey regiments, have their representatives among us. Let it be remembered to the honor and credit alike of the committee and our township, that in response to the demands of the President for our quota in 1864, a subscription was taken for the placing of the requisite number of men in the field, and so generous was the response that only fifty per cent. of the money subscribed was required, the remaining fifty per cent. being returned to the subscribers *pro rata*. That committee consisted of Ezekiel Silvers, Gilbert S. Davison, and Isaac S. Buckelew. Jamesburg has been ably represented by her sons from time to time in our legislative halls as well as in various county offices, and rejoices to-day in the presence of Mr. John D. Buckelew, at home on furlough from his mission as United States consul at Stettin, Germany. God grant that we all may ever try to maintain the glory of our town as ably as it has been done, and have as pure a record left for our children's children!

STATEMENT OF THE CONDITION

OF THE

FIRST NATIONAL BANK AT JAMESBURG, N. J.

MONDAY EVENING, JULY 3d, 1876.

Resources.

Notes and bills discounted,	$94,591 84
United States bonds deposited with United States Treasurer,	75,000 00
United States bonds on hand,	10,000 00
Other bonds, stocks, and mortgages,	24,850 00
Due from Ninth National Bank, New York, redeeming agent,	11,613 30
Due from other national banks,	6,942 18
Five per cent. fund with United States Treasurer for redemption of circulation,	3,375 00
United States Treasurer (for redemption),	1,500 00
Cash on hand in national bank-notes,	2,658 00
Cash on hand in fractional currency,	115 51
Cash on hand in silver coin,	83 00
Cash on hand in legal-tender notes,	7,500 00
	$238,228 83

Liabilities.

Capital,	$75,000 00
Surplus fund,	19,519 54
Undivided profits,	1,434 13
Circulation,	67,500 00
Individual deposits,	73,331 97
Due to other national banks,	1,443 19
	$238,228 83

FIRST NATIONAL BANK, JAMESBURG, N. J.

Directors:

Isaac S. Buckelew, | John D. Buckelew,
Joseph C. Magee, | George H. Townsend,
F. Lemuel Buckelew.

President,

Isaac S. Buckelew.

Cashier,

T. Wilton Hill.

Former Directors:

James Buckelew, | John G. Shultz,
Nathaniel W. Morris, | James Applegate.

Former Cashiers:

William H. Courter, | Benjamin Snyder.